Just a little business to start with; I looked over the different payments for the last two or three months. You know the rule for Tuesday is that you come and that you pay. If you cannot come, then of course you don't pay, or you do pay. I prefer you to come. If for some reason or other it has to be every once in a while that you cannot come, that is preferable instead of more time not coming. Because if you belong to that kind of a class, I prefer you to come to Wednesday. I've explained every once in a while that there is a certain continuity about Tuesday, and I don't want to keep on repeating similar things we have had already, before we talked about. We must not waste too much time; and it is as much your obligation as it is mine that the groups continue in a certain way, and for that you still have to feel more responsibility. I thought that by insisting on payment that you would come, and that at least if you couldn't come, that you would have the, almost I would say, the politeness to say, "I'm sorry".

As far as substance matter is concerned, Wednesday is just as good. The only difference is that at times of course it may be a little inconvenient for some people to be here by 6:30. That, unfortunately, I cannot help because I have to go to the country on Wednesday evening, and I cannot leave too late. Otherwise I would be very happy to make it later in the evening. But if for some reason or other then you cannot do it, then you cannot come on Tuesday, it is, I would almost say, it is just too bad. So you have to go out of your way then to sacrifice something else. And if it cannot be done, then the value of work and the value of a group does not exist to

the same extent as the value of the other things. And then you have to make the best of it the way you can do it, the way you think you ought to be able to be still interested in work without coming to a group. It is all right as far as I'm concerned. But the requirement is exactly in the insistence on yourself to try to come here, and not to allow, I would say, almost anything, to interfere. I put it sharply because I still think,-and it is quite necessary to emphasize it time and time again,-that we don't run a particular kind of a school, and we don't run a tea party, and we don't run a discussion group. These are other times we can talk about such things and we can have a nice little party sometime.

Tuesday for me is a sacred evening. We talk about inner work; we talk about the necessity, the need for that kind of life to develop. I say it's sacred for me. I expect those who come to consider it also sacred. And by sacredness I mean that it concerns you down to your heart, and possibly down to your magnetic center, wherever that is. Something of that has to be touched. You have to go home with that; you have to remember it when you think about Tuesday. It has to have an emotional quality. It's not intellect any longer. It is a way of life; it's a way of how can I adjust myself in conditions of ordinary life, remembering as much as I can what can be used regarding the ideas about objectivity, the task that we have constantly to become freer and freer from involvements, from identification; not to let ourselves go time and time again and be taken up; but how to struggle against that, and to find out if there is a way by which we could gradually,- and perhaps very gradually - become free in order to understand things more. Because

we will only understand them in freedom. You will never understand them as long as you are bound; and you have to work for trying to free yourself by means of whatever you can do to bring that to yourself to use so that your life becomes in that sense quite changed, and that the accent of your living will be on the basis of something entirely different from your ordinary life. We all know how far we are away from it, and ~~yet~~ still I must continue to emphasize the necessity that regardless of the impossibility sometimes and the difficulties that are in the way, and of course to some extent the monotony that will appear, and also the lack of interest that naturally will come, that nevertheless you will continue to try to find out, "what can I do?" in an individual case for yourself. In your life what is important for you, in your life? And if you see that importance, then you will sacrifice certain things that otherwise naturally you would continue with. Maybe some of the things you cannot continue with.

And it is this emphasis on that kind of a necessity, and what I call sacredness that really has to become apparent regarding a Tuesday group. Otherwise you know it is not a group. It is just a little gathering, just come together and listen a little, and perhaps be satisfied a little more or less intellectually, or sometimes gushingly to be interested emotionally, but not the wish to do certain things in, let's say, in the vineyard of the Lord. No one questions the difficulty; I only question your sincerity. I've said many times there is a certain period in which it is possible for you to work.

Robert, I'm talking about the serious question about attending groups, and that includes being here on time. Don't let it happen. By this time people ought to know New York well enough; they ought

to know traffic. If they don't, they can write Mr. Barnes and find out how the traffic is and how it sometimes holds you up. Eight o'clock is not too early. Why is it so possible that the bell still has to ring after we start?

You see, this question: I like to work, I like to find out what I can do. I understand a little bit about objectivity; I understand a little bit about what I see of myself. I try to see it impartially;- and then I'm stuck. Because immediately when I try to see that impartially, even if I see it, and even if I'm free from conditioning and rationalization; that I'm willing even to see the way things are, I forget in this attempt of trying to be impartial that I continue to work in life the way I ought to; and I either lose interest in one, or I forget that I ought to work. This is really the big thing that one has to consider and know why it is so difficult. Not only that it is a difficult question regarding the formulations and also regarding the activity of one's mental processes, but it is that we have to undo so many things in our ordinary life which are so tied up and bound. And the struggle that has to take place in order not to allow it in the usual way, but to put a stop to it, and here and there simply to say, "No, this is as far as my mechanicality and my automatism will go; I will allow it to go this far and not further, because there is something else that I must do." And that what then weighs heaviest has to be attended to. And one cannot just sit idly by and say, "I cannot do it because I lose myself. Even if I try to be unidentified, I don't do one thing or I don't do the other." It's exactly that that I have to find out: at what point is it still possible for me to do it?

The second reason why I cannot do it is that my equipment is such that it is mechanical, that I begin with my mind as it functions; that my heart is not in the right place, and that whatever I have to use even regarding the understanding of work and the concept of objectivity, I have to do with something that is still entirely subjective because the quality of my magnetic center is not as yet sufficient, and of course there is not even enough of that kind of quantity of magnetic center to be pitched against all the different currents that affect me as an ordinary man.

And of course that is, we know, - that is the difficulty. But where is the solution then, because if I am still subjective even if I try to think about something non-subjective, and I still have to use equipment that belongs to the ordinary world, how will I ever extricate myself out of that kind of a difficulty in which I am bound in order to rise at least a little bit above it? I've said it many times that we have to be satisfied with very small things; and sometimes the tasks you give yourselves, and perhaps sometimes the tasks that I might give you are too much. They only strike a certain ideal, and it is a big note that is way up on top. And you are still at the base, and you still are struggling almost traumatically to come up and to climb up the ladder; and that many times we think already that we're on the top rung and that we're on the road; and we're still in the midst of life, and only giving a little bit of lip service, and sometimes as much as we can intensively, and with all the intention that we then can bring to that particular problem, and also that kind of seriousness that we really want to do whatever we possibly can. And we are working with the

material and working with tools that are much too dull for that kind of possibility. I have to come way down to the state of a child, to the state of infancy, to the state of one cell. An amoeba has very little life, but it has life. It has no differentiation as yet, and it has no particular functions than only that it keeps on breathing and taking in air in order to continue to exist. And it is in truth that state that we have to start from. So whenever you find any difficulty regarding work, you're probably aiming much too high, and that the excuses that you cannot do it is simply your own fault, because you refuse to come back to a very, very simple thing like moving your foot, like sitting, like relaxing, like making just a few sounds with your voice, and at the same time trying at that moment to bring contact between that what is really your magnetic center, and which you know surely by your intellect that it could have a different kind of quality; to make contact with something that is all around you as a higher force because that force is omnipresent. That, for that, that kind of belief, one must have, that if I open myself to that, and then , even without moving, wish to be influenced, and at such a time when I have difficulty and when I know that I'm licked, that I go back to a very simple thing of just sitting, and you might say, praying, that I may be able to receive.

In that sense, if we understand mysticism, if we understand really the digging that is necessary in order to reach a treasure, that the state in which one has to be, has to be so completely free and empty, that only then it could become recognized by a force outside of us, and that I myself have to prepare again and again for that possibility of being affected and letting myself be affec-

ted, and not to have anything of my so-called will, my wishes and desires, and the thoughts and the feelings which occupy me, take hold in such a way that they don't want to let me, whatever that is, then loose.

And that is the fight because that I can fight with subjectivity, that I can make because that means I use subjective methods to relax, subjective methods to drain my centers, to become subjectively a piece of meat in which a few things take place like breathing and bleed circulation, and a few thought processes for the maintenance of my, let's call it, moter center, to distinguish it from an instinctive one. And that on that basis there is then as if it has become submersed in a flood. For forty days maybe I have to pray and try honestly to come to that conclusion that I am in that sense nothing, and that everything of me should be killed by this time because there is no further life possible when everything is flooded. This is the state sometimes one has to go through. The difficulties of course are obvious; but nothing will ever be achieved unless we want to work for it. And we cannot ride two or three or five horses at the same time. There are moments in which there is only one horse, and perhaps not even that horse because maybe that is only half of what exists. Perhaps all there is is a little carriage that happens to be our body, and that what is supposedly directing it as the driver, he only knows a little bit, as Gurdjieff says, of left and right, to pull the reins in such a way to avoid bumping into someone.

It is a terrible situation in which we are at times, and in which we realize that we are in that situation, and that then

something ought to be done. And even then I do not know what to do because I still do not understand what ought to be done, and I don't have even the strength to pray.

If you are in such situations, and if you are honest, and no one is around so that no one can look at you, and that you can be entirely by yourself; and if you can eliminate all thoughts of ever having to tell anyone what you have been doing, that that remains then for you a private experience which you look up in your heart, then at such a time do what you can. Jump, lie down on the floor, cry out, pray on your knees, hang against the wall; do something of that kind, idietic, completely unusual, something that you never otherwise would do, never would even dream of doing. But you have to kill this idea of yourself that you are something, and that you have to live up to that kind of an ideal even if you are alone. For one moment forget everything, what even is inherently in you as an essential something that you perhaps could not lower yourself below that. Whatever that is, and wherever that kind of a level is, that is the level of your being at that time; and you allow it then to exist at such a time in just what I call simply a prayerful attitude.

What will you do? This is constantly on my mind. What will you continue with? What will you have? Where will you go? You will go to books, I know. You will go and talk together. You will try to formulate and reformulate. You will even want to tell others. All of that is right. And for the time being a little memory will help you; but you have to be on your own. I say this quite definitely; I will not be always here. And you have to realize this. When it will be - I may live as old as Methusalah - who knows that? But

even at that, it doesn't mean that I will continue even with groups. So perhaps there is a time, and outside of that, and after that, there is no time as far as I am concerned. Or, let's say this: you cannot count on me. And it is not, - oh, for heaven's sake, - that I think that I'm so important. But I do believe that at the present time you can go quite a distance before you will find the reality of what is needed for work.

I say this because I know a little bit about certain things, and, as I've said several times, I'm a little older than you are and I know very well what the difficulties are that are involved. And I say now is the time, and not later. And do not postpone it; and make now and extract from it the greatest amount of essential values that you can out of your life at the present time. And be for a little while at least bound by ideas; to make yourself do something during this period, so that at least you will not have to accuse yourself, or that afterwards you may not feel sorry that you have missed an opportunity. It is not that I have not told you about the opportunities. They exist. And again I do not want to say that it is only because Gurdjieff has lived and because the ideas at the present time exist in this kind of a form. Really it does not make much difference how you reach the Kingdom of Heaven provided you are constantly in attention to want to get there.

But this is exactly what I believe that you don't do as yet; or you don't realize as yet what is involved, and even the difficulties that you will have to surmount, that you will have to fight against and that you must overcome before you actually will have the endeavor; and that you will make a statement to yourself that you are in all sincerity convinced that this work is your

life, and it belongs to you; and that without it you would die, although mechanically you would continue to live.

All of this I will never say on a Wednesday, and I will never say on a Friday, you know. It belongs here because it is for me this esoteric value that you have to taste. And you must not give up. You must be patient. You must know that the limitations for every one of us is of course limited to oneself; that it is not comparing it, and comparing yourself with others; but that exactly in the possibility of joining with others that you will see what is involved in this kind of work, in this kind of work. Because this (is) what makes this work entirely different from any other kind of a form of interesting ideas and life's philosophies, and studies in psychology, and courses at the New School for Social Research.

We are getting away from the periphery. I will not talk about the periphery. I will not talk about that kind of ordinary life. I will only talk about how to look at it as if we are already inside looking at oneself and seeing, try to see, how can I go back to my ordinary living with the information and with the particular attempts that I have made to try to wake up; and then in that, when I am engaged in my life, to try to remember myself. We are, at least I wish we are, and from my standpoint I say we are, at the point where we change over from observation into participation. We have delved and dug enough into the facts of how to observe, even including impartiality, including the concepts of time, moments, and so forth.

And it gets to be time now that we turn around and go back to earth; and that in that what is earth, in that what is body, in that what is our active life, in that what is our behavior form,

that we dare instill something of a different kind, and that the direction is not from where it used to be; but the direction comes from something at least more essential, even if it at the present time cannot be magnetic. The difference perhaps is that the more I loosen myself, the more magnetic I would become, that is, the freer I am from identification. I will go through the process of essentiality, and finally reach the impossibility of actually being without feeling, as if then, when I then turn around and I see what I've done, what I really have destroyed, what I've turned my back on, what I've left: my life - I've lost it - and that then when I turn around and I see that destruction, that of course I hesitate, that I even want to go back. Because I don't want to go back into that again; at the same time I also know that I cannot stay where I am because for that I am not as yet ready to go some other place.

You have to look at this as if we approach God, and first that we go away from Him, that we go away from His creation of us as man; and that we, by denying it, gradually understanding the value of it, we give back whatever He has given us, and we give back to earth whatever earth has provided us with. And that then at the point of return that I again must go through what I would like to call mankind in order to return to God; and then again be clothed again as a human being so that I don't appear in front of Him as an angel, but that I am in front of Him as a conscious man.

This was the task because I am a man and I am an earth being. And unless I become what I should be and what has of course many times been on earth, particularly in older civilizations, that what used to be common-place - like we consider education and marriage

common-place for us - that there was a period, in Babylon for instance, that it was common-place that people came and worked to develop themselves, and that for them the life-span was of course much longer because it was not worn out in all kinds of nonentities and idiotic ideas.

So that if we do go back, if we turn our back then towards whatever is still essential, and we leave it, that then in trying to go back to the periphery, we have to go back constantly to that center. We have to be re-fed because we go one step; we forget ourselves. I have to go back where I was when I was neutral, when I was free. When I am free again, I go again; maybe I can take two steps towards becoming a man. Maybe I again lose myself. Maybe I go back again to be fed from the source which then gradually becomes God for me. God is willing to live there. And then with that kind of a task I go back again to earth to live there, and fulfill the tasks of earth. And in that them, when I am free, having fulfilled them, everything will become my own.

It is an interesting picture to see how a man ought to grow, and how he at the present time, regardless of the difficulties that are involved in our present civilization, that he should try to bring back into this civilization the knowledge of older civilizations, like as I say, the Babylonian period when it was a common practice that one talked about the possibilities of evolution, that one wanted to exchange among scientists at that time the purposes not of the accumulation of knowledge, but how to raise one's being from one level to another.

And that we try; and that is why I mention it. Because here we sit together, and we are interested in an idea which gradually

becomes clearer, and for which we have no longer have any shame among ourselves, and that among us we could reproduce that kind of atmosphere in which the question of work is constantly on our lips. That is, that in the midst of what takes place in the outside world, something is created that has that kind of a value, and that that kind of a value can be maintained by us, simple human beings striving for a goal or for an aim which all of us can understand, and which we know for all of us is extremely difficult to attain, and perhaps impossible ever to reach when we do it by ourselves.

What I try to tell you is: you have to become much more solidified. It is solidarity. It is not oneness by yourself. It is because of the oneness of yourself that you will wish to become part of a larger unit, so that that larger unit starts to function also as one, with different functions as represented by the members of a group; so that the group then starts to grow as a group because individuals grow in their own direction with a wish to make contact among us. This is what I want to emphasize because it is not your own work; it is not that what will count in the end. It will in the beginning, because what can you give unless you have something to give?

Quite logically you have to work. Logically you have to become one in order to understand what it is to be one with others. But when you once understand that that is the aim, then in working for one, you can work for both aims. And then you can profit, and you can do it in a much shorter time. This is an important point because again, even if work, the understanding of objectivity, is a shortcut to come to consciousness in a different way than perhaps any

other existing way, like the three that we know about, that even including the difficulties that are involved in such a fourth way, that at least we will be able, - and it is possible to reach it during one's lifetime. So I say it is a shortcut because it is not something that is dependent them entirely on the experiences of life; but it can be made dependent on the efforts which we employ and which we use.

And The second shortcut is that in growing together and understanding each others' aim, that is, as I say, much more on our tongue. But perhaps even if we cannot talk about it much, that it should be in our attitude, in our behavior, in our exchange, in our meeting each other, in our working together, in the willingness to see that whatever stupidities we commit, that we in reality want to find, and that we can overlook that stupidity because of ignorance; but that for that we have to have the patience to see that other people can work as well as we can, and that they also cannot work as well as we cannot work. So that with that kind of an understanding, knowing that they are in the same trouble as we are, we ourselves knowing this, will never expect anyone else to be better or worse, but only to see in them the willingness to try to evolve. If that is there, then we can work together; and then perhaps with a group, with a larger group, with more units, it can become much more embellished, much more harmonious perhaps. If each one of us strikes a note, it actually could become an orchestra.

So I want to say this, and probably I will say it again and again in different ways because this is the level; this is the kind of meeting Tuesday is. This is the kind of realization you must have for yourself. This is the kind of attitude I would like to be in, to tell you about it, that for us this could become,-and I'm not fanatic

at all - when I say it could become the Holiest of the Holies. Because after all the Temple, and the first part which is a little bit more sacred, which is essential for inner life, the Holy of that, that is, the essential of essence, is magnetic center; and we talk about that. Because when we talk about work, we talk about that wish to become what we are not now, and to reach the state of becoming of that what belongs to us - that we should be, and we all the time forget, and even if we are reminded that many times we resent it.

It probably is not so good if I just take - or take your time to talk about this. You know it. You probably know it better than I do because you know your own life, and you know what is needed. And you know also that the requirement is to be honest, and that the attempts you make to be honest I don't doubt for a moment. At the same time you need encouragement because you must know that all of us face that difficulty, and that we must not let go any possibility of encouraging each other. How wonderful it could be! It is even not necessary to picture it, but how marvellous if when you wake up in the morning and you happen to think of so-and-so and so-and-so, that someone is there trying to work; that at any one time, if you would phone and you would say, "Hello, how's Gurdjieff?"; that perhaps by the different things you do, and by association you remember many phases of work, that perhaps when you look at the back of the book of "Beelzebub" without taking it off the shelf, or that perhaps you remember the remark that so-and-so made somewhere; or perhaps you have coffee with such a person; or even that during the day and you have very little time, not even time to telephone, that you would write a little note, "How are you? I am working." - And send it. Maybe I can call that infantil-

ism, and sometimes you can call it stupidity. But it is stupidity of a very high quality. It is stupidity from the standpoint of ordinary life. It is very definitely essential from the standpoint of what is really involved and the purpose of our lives. And if gradually that purpose could come more and more to the foreground, and if we are willing to talk about it and to feel it, and then to exchange it - I say not to be ashamed of it; of course that goes without saying - but that you actually remember, and that when you do remember if it still is possible for you, that you almost then could get out of breath because it is that kind of an inspiration.

Could you have in front of you the Sphinx as an image? There were two Sphinxes, you know, one in Atlantis, and the other in Egypt. The Egyptian one was built by the Akhaldan when they got there after Atlantis sank, and also during the time, that is, after the period when Tikliamish and Goblandia got submerged by sandstorms of the third "Transapalnian perturbation". The Sphinx remained as a Sphinx. It was a question mark. To some extent it was a parody on that what was in Atlantis. Atlantis was complete; the Sphinx is not complete. Unfortunately, or intentionally, the Sphinx has no wings. All the other parts are there: the head and the breasts of a virgin separated from the body by amber. Amber is Okidanokh in a different form. It is electricity of a state, not electricity of a dynamic quality.

Then there is the body of the bull, the legs of the lion, and wings as they were in Atlantis. The steadiness, the insistence of the bull, the force and the strength; the lion, the paws, how one stands, how one is conscious of one's self being; and the wings as aspiration towards wishing to fly, but as if, like an

eagle, one is bound by that to which it is attached.

Those are the three centers. They are mixed. They are still part of certain configurations which we call a human being. And they are separated from that what really counts, that is, the head, and the breasts of the virgin - which means potentiality, not as yet fulfilled. It indicates the wish to grow, but it cannot just cross Okidanokh. It first has to remain as three centers, becoming gradually more and more one, one in aim. To understand the different aspects of the different centers, and then almost as a parody, that what is at that time, and was at that time in Egypt, was only part of a civilization which aspired, and should aspire, and did not aspire to something real of real understanding, but of which only the remnant were there, and the thought processes that still were, you might say, in the air, reminding them of that what existed in Atlantis, and which they then, leaving off the wings, wanted to indicate that that is the state of a human being. He has no head; all he has is bodily strength, a certain amount of steadfastness, but even very littleemotional inclination or a wish to become what he should be, a full-grown and not a Sphinx, but actually consciousness, as it was called in Atlantis.

I say, have such a picture in front of you. And when you look at it, it is not any longer a question mark, for the Sphinx is and always will remain without wings. But with wings it could become consciousness, allowing it to be inspired, and with this inspiration to fly totally with everything towards that what it ought to be. So that at that place the realization of that what one is, one is at the point of the neutrality in which one turns around, and turns one's back on first, on what perhaps looked possible and isn't; and then looking at that what was and has been destroyed,

then with wings work oneself up slowly. It is a heavy weight. It is not easy to move a Sphinx. And the wings have to be very strong. It is like a heavy airplane taking off at a very slow angle, but gradually it clears the trees, and it clears the houses, and it clears maybe a mountain, and then finally it will be up in the air constantly going towards the sun.

If you have any imagination, and if you sit quietly for yourself and realize how difficult work is, and that you're disappointed, and logically you are disappointed because it is the result of work, that then at that time you don't lose hope, but that you say: "Regardless of this, in any event I know a little bit more or less approximately in what direction I should go; and now what I need is wings." I can make statements about myself, how I am; and I can see it; and the relationship between my mind and my body as a result of seeing myself, that is, as observing. And then first eliminating all the trash that I now call my feelings, that then after that when I want to fly away, that I need something that really will give me the force, Then my wish has to change from a wish and desire into a full determination of: "I want to; I need, and then I can."

So when you come to the impasse, to the impartial impasse, the mountain impasse, when you are there and you have made yourself turn, and you set out again with the full intention as if you want to climb, that is, you have prepared, you know what it is like, you came through waste-land, you have destroyed. And now you wish to build, little by little, yourself. In that when you are building yourself, you build more than yourself; because then you will build with others, and you will climb up to a little higher and a higher plateau, and you will be able to look; and maybe you can see some-

thing. And you will remember where you came from because it is not the place at the time when you climb the mountain to look back where you came from and then enjoy the panorama. It's a question of climbing the mountain to the top to see what is on the other side. On the other side is the promised land, not on this side.

So, what will we do? How will we work? What can we, if we during the week think about work, what can we then bring actually to ourselves as something that I know I must do? And I know then that I have to become clear about that neaessity of doing something. And that has to be in me; and with that I have to come to a group, and then I will put things on the table, and I say, "Here I am. What shall I do, 'ich arme Tore'?"

Why do I say it? Because I don't think that you bring questions as yet. I've talked about it a couple of weeks ago, about the necessity of showing it. Maybe I expect or I hope for the impossible. And that I would like you to be completely spirited regarding work, that it occupies much more in your life than it does, and that you have the strength sometimes or at times to take hold of yourself, and to face ordinary life as it comes into you, and to close the gate for a little while and to say, "I am sorry; I'm now too busy to bother; I have other kind of work to do. Now I want to be quiet. And I now sit and never mind; I close the door and let the winds and the storms roll on outside of me. For the time being I am within and I wish to talk to myself, to my conscience. I want to look over the plans again. I want to study what I should do, the plans for the house maybe, the plans so that I know where one thing will fit, and how I will do this and then that and then that; and that I make a little outline.

You see, it is like being in a little drawing room in the

midst of a construction job. And I look at the blueprints of my life. I understand a little bit about it because I have learned a little bit of how to be an engineer, or even a person with a hammer, that I can do a little at least. I have tried at times, and I probably have acquired a little dexterity because I have worked with myself. And then when I come to myself in trying to find out what I ought to do, that then it becomes clear to me.

This is the first step. Then I go out and take that step. You see, I don't try to figure out what the second step is, or the third. I always lose myself. I always lose it in the plans I make. I always have to philosophize about how nice it will be when and if. And by the time I get through with that kind of a day-dream, I have forgotten what was my first step, and the attempt that I then make is still very small because I don't really remember.

I sit in my little room and I try to think what it will be when I open the door, my next step into life, what I will then meet. If I remember where I came from, perhaps it's easy for me to know where I will go back to. Or if I don't remember that, maybe I can open the door just a little bit to see what it is going to be, rain or shine or whatever, without going as yet out into the open; I still am here. And I collect myself and I am willing to take the next step; and I'm also willing not to think about the totality of the building that some day I am going to live in, in that kind of a house.

You see, we talk, we remember; and we remember a thousand and one things. And very seldom that we select the simple thing that is necessary, like one brick to build the wall. And without that brick the wall will crumble. First things first: maybe your

body. Maybe little habits; maybe unnecessary movements, nervousness, easily diverted, concentration on thoughts that are really not sufficiently worthwhile; involvements of an emotional kind by churning and churning about something that really - it has a little value but should not take as much energy away from you.

And then when I say I will take the first step and I open the door, I take that step. And perhaps after that I lose, I lose myself. If I have time, - and I hope we have a little time, - we go back. And I look at the blueprint again and I say, "What was this? What was the second step? If I take the first one right, can I take the second? Ah, yes, I go." Again I'm up. Again maybe the first step. I remember; I remember that if I don't take the second step right, I would have to go back again. And I want to continue. So my intention perhaps is a little stronger at that time. Two steps, three steps, I lose myself. Maybe I go back again.

The little room where the blueprints are is my heart. I come back to that. It's not my mind; my mind has the concept of the whole. My heart has the blueprint of the little parts that will ultimately make the totality as I conceive of it in my mind. So both have a value. I'm not neglecting it. But the mind will not help me to take steps. The mind will constantly project myself in the future of something as a big aim. The mind is the king; but the queen is the mother. And that is where I originally receive my life from. And I'm still attached to that umbilically because there is not as yet sufficient in me to be born. It is only conceived. When I am born, I will start to grow wings. In the period of gestation it is just a body that is being formed. And of course when it is born, it is a body full-grown in that sense with all the different functions, but not as

yet what it ought to be. It starts to breathe on its own. The feelings start; and for that longer period that I grew into a little child and further, my father and mother supply my brain. So the brains ultimately come when I come to maturity. And then of course I have to use them. Then I must know what is the architect. Then I'm not any longer a construction engineer. I am the architect, the builder.

Try to put a little drawing of yourself, your Sphinx, whatever it is and however well you can draw, how badly you can draw. No one has to see it. And put it in your vest pocket or in your pocketbook or somewhere. Take it out and look at it. Sit quietly. Meditate. Think. Maybe it's your blueprint. Maybe it gives you at that moment the inspiration which the Sphinx lacks. And perhaps if you are clever you add each day a little bit of a wing.

With other words, grow. Try to see yourself as small. Try to see yourself as undeveloped. Try to realize that we are not there yet, and that much has to be done, and that the wish to do it, although it is there, the road may not be entirely clear. But pray for that clarity. God will come; He will help. The mystics have that hope, that wish for union by preparing themselves, maybe sometimes chastising themselves like monks; sometimes preparing, preparing, day after day. We are not mystics and we are not monks. We are simple human beings in life, and still something of that quality must come.

Perhaps it is there when we pray. Perhaps it is there in the evening when we take stock of ourselves. Maybe it is there in the morning when I realize I have another life to live today, and again I want to live it. I want to live. If that feeling, that realization, that wish to continue with myself and make of myself

something, without losing contact with what I am, and constantly adorning it, putting on ornaments, and eliminating that what is essentially not correct, gradually changing it, so that it is not for me just to put on a coat of paint; but that it becomes essentially of a different kind of quality, and then with that kind of life naturally will want to go outside and, you might almost say, show itself. It is that, when I am returning towards my work, when I return, having seen what I ought to do, then I go and participate in my work, my daily task, having been fed for one moment, two moments maybe, by prayer, maybe by a form of consciousness that I believe I can reach, or a form of quietness or silence, or perhaps a form of relaxation in which I am nothing at all and I know it. And that then I go out and step outside. I then walk towards the periphery of my daily task; and with that daily task now, you might say I endow it with the quality to remind me, so that when I forget and I again look at my hands having to work, at the paper on which I want to write, the people I will meet, whatever the activities are going to be that I will be busy with, that I will previously endow them, and I will put them in such a shape, as it were, in my mind first. And I ask them: "Please remind me." Maybe by association I am reminded; maybe then it is the time to take out the little picture of the Sphinx, and then I say, "But this is me; let me work." "God help me," maybe.

But In any event it is my life. I'm responsible. I wish. When I really wish, when that what is potential becomes gradually a little bit more than just potential, that the actuality starts to overtake the potentiality, that out of the potentiality which is, you might say, static, and looks sluggish, something is born that becomes a dynamic force which then must grow. Again I say, slow,

with patience, with understanding, but with determination, growing wings, with the proper kind of food, feeding myself so that that what I am can grow, and not hamper it by that what I have not as yet sufficiently destroyed.

It is not a horrible picture at all. It is not something to be sad about. It is something for which one has to have adventure and a wish and of course a belief, and a really wanting to do that because one is already sick and tired of the repetition of ordinary life. Maybe if you are not, maybe you have to wait a little bit until you get sick and tired. I hope for you you will get sick very soon, so that you will look for some other kind of a source, and that you will constantly have in mind that you are sick.

You see I avoid saying that you lie to yourselves because that I think is the wrong statement. You are what you are, but maybe you're not entirely healthy. You're enough healthy to get along in this world. You're not as yet healthy enough to stand up and be counted as a man.

So, work this week. Read more; think more; sit quietly, take more; the time. That time is important. Much of the other time that you spend is not important. And you, really, you know it; you know how you waste it. Wake up.

Good Night, everybody.